THE

# MINISTRY OF RECONCILIATION,

ITS AUTHORITY AND RESPONSIBILITY:

THE

# PRIMARY CHARGE

DELIVERED

TO THE CLERGY OF INDIANA.

DELIVERED IN ST. PAUL'S CHURCH, NEW ALBANY, AT THE OPENING OF THE ANNUAL DIOCESAN CONVENTION, ON THURSDAY, MAY 11, 1854.

BY GEORGE UPFOLD, D. D.,
BISHOP OF THE DIOCESE.

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# PRIMARY CHARGE.

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My Brethren of the Clergy:

In the Providence of God, we occupy a position, both in its social and moral relations, of no little importance and influence. To us is given "the ministry of reconciliation," by which we are made "ambassadors for Christ," "ministers of Christ, and stewards of the mysteries of God." And in the solemn "form and manner," by which we are publicly and authoritatively placed in this position, we are especially exhorted, among other things, "in the name of our Lord Jesus Christ, to have in remembrance into how high a dignity, and to how weighty an office and charge we are called: that is to say, to be messengers, watchmen, and stewards of the Lord, to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst

of this naughty world, that they may be saved through Christ forever."*

Our position and office being of such weighty importance, and of such extensive influence, in addressing you on the present occasion, in compliance with the Canon which "declares it to be proper that every Bishop of this Church shall deliver, at least once in three years, a charge to the clergy of his diocese, THE MINISTRY OF RECONCILIATION, ITS AUTHORITY AND RESPONSIBILITY, hath commended itself to my mind as an appropriate and instructive theme of discourse; and to a consideration thereof I invite your attention.

I. The kingdom of our Lord and Saviour Jesus Christ, according to ancient prophecy, was to be a visible, spiritual society on earth. Such a society, those inspired men who have recorded the fulfilment of prophecy in this respect, teach us, that kingdom, in its manifestation as the visible church of God, is, and that by the appointment of the predicted King himself.

In human affairs, every society has its officers. This, relative to secular societies, is, in principle, an axiom, and in practice of universal usage. The Church of Christ being a society, the same principle applies to it

*Form and manner of ordering priests.

as such. It must have officers. They are necessary to exemplify its visibility; to govern and regulate its affairs; and to extend and perpetuate it in the world. And as in secular societies, the officers of such societies are not self-appointed, but chosen and invested with authority, according to some law, and by some agency recognized by the respective societies; so it is with this spiritual society, "the Church of the living God," and its officers. They may not assume the office. They must not send themselves, but be sent "by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard." *

These officers constitute the ministry of Christ's church, "the ministry of reconciliation." This ministry, as is the church itself, is of Divine institution. It did not originate with the apostles, but with the Lord and Master, whose disciples they were. The great "Shepherd and Bishop of our souls," the Lord Jesus Christ, manifested His great love and unceasing care for the sheep who were to be gathered out of the world into His spiritual fold, by instituting and appointing shepherds, to be perpetuated through all time, to feed, nurture, guide, watch over, and protect His flock, and prepare them for those "green pastures and those still

* Article XXIII.

waters," which are the promised inheritance of the faithful. He did not, as some seem to imagine, leave His religion to propagate and perpetuate itself at hap-hazard; nor commit its extension and perpetuation among all nations to human devices and ordering. He provided, in His own infinite wisdom, and by His own Divine authority, an agency for such extension and perpetuation. He instituted in His church a ministry; invested an order of men with authority to teach, edify, govern, and propagate the church; gave them command and power to transmit to others, the office and authority wherewith He had invested them; and added withal, a promise of His perpetual presence with them, with those whom they should commission to succeed them, and with their commissioned successors from generation to generation, until the end of time.

The commission runs thus:—"All power," said the Lord Jesus, "is given unto me in heaven and in earth. Go ye, therefore," addressing the eleven disciples, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe whatsoever I have commanded you: and Lo! I am with you always, even unto the end of the world." This institution of a visible and permanent ministry, is recorded besides, with

a slight variation of terms, but substantially the same, by St. Mark and St. John. The greatest variation is in St. John's account of the transaction, in which, after declaring the mission of the apostles in general terms, he narrates the form and manner of the investiture of the eleven with their office and authority; together with the equal gift to all and each, of a disciplinary power, in the absolving of penitents in the name of Christ, and in the exclusion and restoration of offending members of the Church; technically called "the power of the keys." He teaches, moreover, clearly and authoritatively, the necessity that the ministers of Christ should be *sent*, by those who have authority to *send*, and that they may not assume the office, and *send* themselves. "Then said Jesus, Peace be unto you. As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained."

This commission was given to the eleven Apostles *officially;* and was designed to constitute in and through them a *visible and permanent ministry*, with the power of perpetuating said ministry, through their *official successors*, until the end of the Gospel dispensation.

The terms of the commission, as they are given by St. Matthew, clearly prove this; and especially the accompanying promise. Neither of these could possibly apply and be restricted to the Apostles in their *personal*, but only in their *official* capacity, and to the *ministry* with which they were invested. For, how could they *personally* "teach all nations, baptizing them?" And, how could the promise, "Lo! I am with you always, even unto the end of the world," apply exclusively and be restricted to men, mortal like other men, and who actually survived this investiture with ministerial authority, only a few years? It was the *ministry* they had obtained and were invested with, to which the terms of the commission necessarily apply and are restricted; terms designed to express its purpose and its perpetuity as "an ordinance of divine service," the divinely appointed agency for propagating "the gospel of the grace of God;" building up, extending, nurturing, governing, and perpetuating the church, and ordering all things therein unto the edification of its members in their most holy faith, and to their final salvation.

This ministry *begun* in the *official* commissioning of the eleven Apostles, but not *ending* in them, and from them transmitted "through the ages all along" unto the present day, by the *order* of which they were

the original possessors:— this ministry; — and that doubtless from the personal instruction of our blessed Lord, during His intercourse of forty days with the ministry of His church, between His resurrection and ascension, when He "commanded them many things which they were to teach and do;" things not expressly recorded in the brief narrative of the New Testament but which may be surely gathered from the teaching and doings of the apostles in accordance with their Master's instruction, which *are* recorded: — this ministry partook, in its organization, of the general form and features of the preceding dispensation. Whilst the apostles lived, it subsisted, and has ever since subsisted, in three orders; of Bishops, at first called Apostles and sometimes Angels, possessed of and exercising the supreme authority and the peculiar functions which were conferred on the eleven disciples; of Presbyters or Elders, sometimes called Bishops, but invested only with subordinate authority and functions; and of Deacons, with authority and functions subordinate to both; equivalent to the Three fold ministry in the Jewish Church, of High Priests, Priests, and Levites.

The "ministry of reconciliation" we are thus taught is of Divine institution and appointment, and its authority not of man, but of God. We perceive too,

from the further teaching of the New Testament, that the *office* and the *authority* are the considerations which commend it to reverence and obedience, and not the *persons*, nor the *personal qualifications* of the individuals invested with it. This is the express instruction of the great Apostle of the Gentiles: "God hath given to us the ministry of reconciliation; now then we are *ambassadors for Christ*." Let a man *so account* of us as of *the ministers* of Christ and stewards of the mysteries of God." "Make full proof of thy *ministry*." "Taking heed that the *ministry* be not blamed." "They which are over you in the Lord and admonish you, esteem very highly in love for their *works*' sake." The *official position and authority*, "the *ministry* which they had received of the Lord," constituted the only claim and at the same time the rightful claim of St. Paul, and his co-workers in the ministry of each order or grade, to reverence and obedience. It was not on account of any superior personal qualifications, though these they eminently possessed; nor was it because they were godly, learned, or eloquent; but simply and solely because they "had this *ministry*," and were "*ambassadors for Christ;*" men invested with authority by the great Head of the Church, through His appointed agency, to minister in the word and sacraments; men *called* and *sent* to their several ministries, not by any self assumption based on some

imaginary inward prompting, but called of God as were the ministers of the preceding dispensation, and as was our Lord and Saviour Himself in His humanity to His priestly office, as the same Apostle teaches, when he says: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron; so also Christ glorified not himself to be made an High Priest; but He that said unto Him, Thou art my Son; this day have I begotten thee;" and as our Lord expressly taught when He commissioned the eleven Apostles, "As my Father hath *sent* me, even so *send* I you."

Authority from Christ, derived in the way of His revealed appointment, is essential to invest a man with "the ministry of reconciliation." This was the doctrine and practice of the inspired Apostles; this is, and from the beginning ever hath been, the teaching and usage of the Church catholic every where; and it is the teaching and usage of our branch of that one, Holy, Catholic and Apostolic church, on "sure warrant of Holy Scripture and the ancient authors," as is dogmatically declared in the Preface to the Ordinal. And the principal and usage receives an incontrovertible sanction, and confirmation, in the known and established usage of all secular governments in relation to their officers; to which, if the

familiarity of the example be allowable, I would advert in the way of illustration.

In the general government under which we are priviledged to live,—and the same principle applies equally to each State government, of the Union—the power to appoint to office under that government, is vested in the chief magistrate, the executive officer of that government, by and with the advice and consent of the Senate. A commission from that chief magistrate is indispensable to constitute a person an officer, whether civil, judicial, diplomatic, or military; and essential to the legality and validity of any official act. It is not peculiar and acknowledged personal fitness for the office, but a commission under the broad seal of the United States, given by the constitutional appointing power. Without such commission and so derived, no person claiming to be a government officer, would be recognized as such, nor however *personally* competent, would his official acts be legal or be accounted valid.

A member of the bar, for instance, from superior talents and extensive and profound legal lore, might be much more competent to discharge the duties of a judge, than the individual holding a commission to that office. But, if on this account, he was to assume

the office of judge, and take his seat on the bench as a judge, would he be a judge? And supposing that from his known superior personal and professional qualifications, his assumption of the office should receive the sanction of his associates at the bar, and by the suitors in court besides, would this invest him with lawful judicial authority? He might call himself a judge, and be recognized by his friends as a judge; but would this make him a judge, and give his official acts and judgments as such, any validity, or any value whatever?

A private soldier, or a subordinate officer of the army, might be a man of superior courage and military skill, and in all respects better qualified to command the army, than its lawfully commissioned general. But if this private or subaltern, was, on the strength of his superior qualifications, to assume the command of the army; and if the whole army were so convinced of his superior qualifications, as to submit to his assumption of the office; would this acquiescence constitute him a lawful general, invest him as such with rightful authority, and give validity to his official orders and acts?

Suppose further, that this self-constituted general should attempt to perpetuate his office and authority,

and for this purpose should appoint another subaltern officer or private soldier as his coadjutor and successor, and should commission him as a general; could he give rank and authority to another which he himself had merely assumed, and did not lawfully possess? And would this coadjutor and successor, whatever might be his personal qualifications, and however unanimously the army might acquiesce in the appointment, be any more a general than the former, and his official orders and acts any more valid?

And suppose further still, that the perpetuation of an original unconstitutional and self-assumed office and authority, should extend over a period of many years, during which time the circumstances of the original appointment had been lost sight of, or was wilfully ignored; and that this perpetuation should embrace many successors; would these successors, calling themselves generals, acting as such, and being recognized as such by their adherents, be any more lawful generals than the one who had first assumed the office? Would lapse of time cure the original defect? Would a sort of prescriptive right, growing out of long allowed usage, be equivalent to a commission from the constitutional source and agent of official authority? And would eminent or superior personal and professional qualifications in the individuals, together with the

acquiescence and approval of those over whom they exercised authority, confer on them lawful rank and authority, sustain their claim to authority, and give validity to their orders and acts?

Thus it is with "the ministry of reconciliation." A layman from personal piety and zeal, from eminent talents and extensive attainments, may be well qualified for the exercise of this "ministry." He may be equally or better qualified than some, than many, who are duly and lawfully invested with the sacred office. But were he, on the strength of his equal or superior personal and professional qualifications, to assume the office, without investiture with authority from the great Head of the Church, in the way which He has clearly instituted, appointed and restricted authority to, as is taught and exemplified in the scriptures of the New Testament, would he be "an ambassador for Christ," "a minister of Christ and steward of the mysteries of God?' Would he have any authority to minister in the word and sacraments; and would his ministrations and *official* acts of any kind, be valid? And admitting him to be successful in his assumed office, eminently successful, would this success make any difference, be in any way equivalent for a lawful commission, invest him with lawful authority, and give validity and value to his official acts?

Suppose further, that a lawfully appointed and ordained "minister of Christ" of a subordinate order, should assume the office or at least the authority of the superior order, to which the great Head of the Church hath committed and restricted the ordaining and governing power; and should proceed to confer the superior office on another person of the same subordinate order with himself, or on a mere layman; could he give to another authority which he himself did not possess and never had? And would the peculiar personal fitness of the giver or the receiver, or both; or any alleged necessity; or their successful ministrations; or long usage and the consent or assent of those to whom they ministered, make any difference? Would these circumstances, any or all of them, supercede a lawful commission, establish their claim to the authority and functions of the superior office, and give validity to their official acts and ministrations?

The instances adduced, so far as the principle is concerned, are parallel, and one illustrates the other. It is indisputable, that authority must first be obtained from the lawful source of authority, before a person can lawfully and validly exercise official functions of any kind, under a secular government. And is it not incontrovertible, that a similar necessity

exists, in relation to the lawful exercise of official functions, under a spiritual government, such as the visible kingdom and Church of Christ our Lord? A man may claim to participate "the ministry of reconciliation," may call himself a "minister of Christ and steward of the mysteries of God," may act as such, be recognized as such, nay, be eminently successful in his assumed ministrations; yet, unless invested with authority from Christ, he has no part in that "ministry," and is no more a "minister of Christ," than is the man who, without a commission from the constitutional appointing power of the State, is a Judge or a General, though he calls himself such, presumes to act as such, and is recognized as such by his adherents, whether numerous or few.

We come next, to an important inquiry connected with the consideration of the necessity of a lawful commission for investing a man with "the ministry of reconciliation," and with authority to minister in the word and sacraments. How is this "ministry" and its authority derived and acquired? It can only be derived and acquired in two ways: by *immediate inspiration of God;* or *by transmission from those who received it originally and immediately from our Lord Jesus Christ, with command and power to transmit it from age to age.*

The former way, no one, except occasionally some wild fanatic, makes any pretence to; and even he, if he succeeds in getting followers, forming a sect, and setting up a church, adopts and acts upon the principle of transmission, in perpetuating the ministry of the sect, such as it is. Nor can any one, with any show of reason, make such pretence. For its only proof is the possession and exercise of miraculous powers. And miraculous powers have long since ceased, by God's ordering, with the necessity for their exercise, and the causes which in the earlier days of our most holy faith, called them forth. And even then, the possession and exercise of miraculous powers, was never regarded as a substitute or an equivalent for a lawful ministerial commission. It was only corroborative of such commission.

We are, therefore, restrained in the inquiry as to the source and mode of deriving and acquiring "the ministry of reconciliation" and its authority, to the way of transmission, by and from those who were originally invested with authority by the great Head of the Church, to transmit and perpetuate that "ministry." And it is the way which the scriptures of the New Testament clearly indicate and exemplify. Thus it was that Matthias was "numbered with the eleven Apostles." For although the precise mode

of his investiture is not recorded in the purposely brief narrative of the Acts of the Apostles, which purports to relate, not *all* things, but only *some* things done by the Apostles, and they mostly on account of their peculiar bearing on the common faith; and is confined principally to the acts of only one of the Apostles, St. Paul; yet it is evident that Matthias, after his designation to the Apostolic office by lot, was invested with authority by the agency of the Apostles; that he did not *send* himself but was *sent* by them. In the same way and by the same agency, it is clear the seven deacons were set apart to the work of their subordinate grade and functions in "the ministry of reconciliation." So also in the case of St. Paul, though his designation to his "ministry and apostleship" was supernatural, yet there was manifestly no self-assumption of the office. He was "an Apostle, not of men, neither by man." He was *sent* as were all others. And although in the narrative of his miraculous conversion, there is no record of his formal ordination, yet from the fact which *is* revealed, that Barnabas, himself an Apostle, "took him and brought him to the Apostles" at Jerusalem, and announced to them his supernatural call to the ministry, there is good reason to suppose that there was such an ordination at that time; and there is no reason to suppose, and no proof there was not. And the pre-

sumption is sanctioned and strengthened by his subsequent teaching and practice in the premises. Thus also were Timothy and Titus, historically the first Bishops respectively of Ephesus and Crete, invested with the office and authority of Apostles or Bishops, with commission and command to transmit ministerial authority, in its several grades or orders. "The things that thou hast heard of me among many witnesses, the same *commit thou* to faithful men, who shall be able to teach others also;" but "lay hands suddenly on no man," writes St. Paul to the former Bishop who had "received the gift" of apostolical authority by "the putting on of the hands" of that eminent Apostle. And to the Bishop of Crete, the same apostle writes: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and *ordain elders* in every city, as I had appointed thee." And thus also, "Paul and Barnabas" as apostles of Christ, "ordained them elders in every church."

Now this is the *principle of apostolic succession*, for holding and teaching which, we are not only censured, but reproached, and accused of holding one of the worst errors of Popery. I say it is the *principle;* for of the *channel*, which the instances adduced teach and exemplify, I shall speak presently. And so far as the principle is concerned, they who repudiate and condemn

it, practically adopt and act upon, just as much as we do who avow and maintain it. And they do so of necessity; for unless the principle is acted upon, there can be no pretence to any ministerial authority whatever, and no evidence thereof. It is notorious, therefore, that such is the usage of the various religious denominations in the land, with scarcely an exception.* They do not account or recognize any man as a minister among them, unless he has been formally ordained and set apart to the office, by one or more accredited ministers who have been ordained and set apart in the same way. And what is this, but derivation of ministerial authority by transmission and succession? No matter how remote or how near the original source of such ministerial authority; whether it is traced back three hundred, or one hundred, or fifty, or twenty, or ten years, it is in *principle*, *succession*. Practically, all who pretend to authority as "ministers of Christ," derive such authority as they deem themselves to possess, in this way, and can derive it in no other way, save by immediate inspiration of God, the proof and test of which, as before remarked, is the power of working, and the actual working of undeniable miracles.

So far, then, as the *principle* of succession is concerned, and, indeed, an *actual succession* of its kind,

*"The Society of Friends," or Quakers, and one sect of Baptists, it is believed form the only exception.

there is no difference between the church, and they who are, by their own will and act, outside of the church. The only difference is the *channel* of this transmission and succession. This we hold and teach to be, in the *superior order* of "the ministry of reconciliation," the order of Bishops, at first called Apostles, and that it is restricted to that order. And we so hold and teach, because the authority and power to transmit the office and authority of that ministry, was originally conferred on and restricted to that superior order by the great Head of the Church, our Lord and Saviour Jesus Christ, in his recorded commission to the eleven apostles, as its terms manifestly imply; and as is further evident from the fact, that apostles exclusively, without any exception, exercised that authority and power, in every recorded instance of ordination to "the ministry of reconciliation" in the scriptures of the New Testament. There is also additional proof, in the silence of those Scriptures in their general teaching concerning the church and its ministry, of the possession or exercise of the authority and power, by any others than apostles; while in the particular teaching of St. Paul, in his epistles to the two apostles or bishops who were ordained and set apart to that office and dignity by the "laying on of his hands," Timothy and Titus, its exercise is expressly restricted to them in that, their official capacity.

We so hold and teach, moreover, because such was the teaching and usage of the Church of God, "*quod semper, quod ubique, et quod ab omnibus*," as is clearly proven in the works of the early christian writers, historical, didactic, and devotional: those who were cotemporaries of the original apostles, and received the doctrine and usage directly from them; and those who lived in the age immediately succeeding, when the teaching of the apostles was green in the memory of all, and who could no more be mistaken as to what the apostles taught and did, and as to the usage of the church every where, an usage established by their teaching and example, than we can be mistaken as to what transpired in the transmission and conveyance of the apostolic succession to our branch of the church, in the consecration in Scotland and in England of our first three Bishops. The evidence, indeed, that the superior order of Bishops was and is the rightful and restricted channel of the succession, is the same that we possess and are of necessity restricted to, in proof of the genuineness and authenticity of the scriptures of the New Testament: the testimony of those who were living when those scriptures were written, and received by the church, as the inspired word of God; and of those who were living in the age immediately succeeding, and were cognizant of the fact of their universal recognition and reception as such. Without such testimony

we cannot prove, except by inference from the character of their contents, and that is imperfect evidence, the genuineness, authenticity, and authority of the scriptures of the New Testament. With and by such testimony we prove the fact of the doctrine and usage of the succession in the superior order of Bishops. If the proof is sufficient, as all who receive those scriptures as the inspired word of God admit, in the *one case*, is it insufficient and of no weight of authority, seeing it is precisely the same, in the *other case?*

That which we hold and teach to be the *exclusive channel* of the transmission of authority to minister in the word and sacraments in the Church of God, our branch of that one, holy, Catholic, and Apostolic Church, does most surely possess. We have this *succession from the original Apostles*, entire and unbroken, with its necessary and accompanying *mission*. It is no fanciful claim, no absurd pretence, no arrogant assumption. We derive our office and authority as participants of "the ministry of reconciliation," lawfully and rightly, from the Divine fountain of authority, in uninterrupted transmission through the superior order of Bishops or Apostles. And this transmission and succession we trace back to the original Apostles, not through one but several lines of descent, extending down to the latest consecrated bishop in our Reformed

and Protestant branch of the church. There are in our possession well authenticated, nay indisputable, catalogues of this uninterrupted succession of Bishops in several distinct channels from several of the original Apostles:* and that, too, independent of the succession through the Church of Rome, which, however, the perversions of, and additions to the faith, of that branch of the Catholic Church, its vicious morality and corrupt practice, could not break nor vitiate, any more than some rusted links in a chain could destroy the integrity of the chain; or the mudding or the freezing over of any portion of a stream could affect its identity and prevent it from flowing on from its fountain head to the ocean.

Besides, if these historical documents, the records of the succession of Bishops in certain prominent Sees were lost, or were justly liable to suspicion in any portion of their details, we stand, nevertheless, on the same unshaken foundation of authority. For the succession we teach and maintain, is not, as is commonly and erroneously supposed, a descent of ministerial authority from the Apostles by *one single chain* of successive links, or in *one single channel* of transmission; but a descent from the original fountain in *innumerable streams* flowing there from the main stream,

* See Appendix.

ramifying in all directions from the main stream, and multiplying as the church extended itself throughout the world. Such is the succession we teach and *have.* And besides the promise of our blessed Lord, of the permanence and perpetuity of this ministry of His divine institution and appointment, included in His commission to the eleven Apostles, a promise as immutable as Himself, and which cannot fail; the moral impossibility of a failure in the succession, may be perceived from a moment's consideration of the law and usage of the church universal from the beginning, relative to the ordination and consecration of Bishops. This law and usage require as essential to a canonical consecration, in every branch of the church, the presence and co-operation of at least *three* Bishops, in "the laying on of hands" in such solemnity; each of whom has been consecrated and set apart to the office in the same way by three Bishops. Now estimate this law and usage, in its practical operation, on the principle of simple arithmetical progression, carried over a space of more than eighteen hundred years, and in constant operation, as history proves, in various parts of the world; and say, whether a succession so perpetuated, is exposed to failure, or can possibly fail?

II. This "ministry of reconciliation," derived as we have seen from our Lord Jesus Christ, who is "Head

over all things to the church, which is His body," and the *only*, because the *divine fountain* of authority; and derived in unbroken succession in the superior order of Bishops "through the ages all along," is an inestimable possession and privilege. We may with propriety and very justly "magnify our office," and value ourselves upon a gift so precious. But it becomes us, at the same time, to take earnest heed "that we stir up the gift of God which is in us, by the putting of hands" invested with apostolic authority; and be diligent and faithful in "making full proof of a ministry" so derived and obtained. Otherwise, the valuing of ourselves on its possession, is only vain boasting and sinful pride.

Let me, then, trespass a little longer on your attention, while, with as much brevity as possible, I lead you to consider the RESPONSIBILITY of "the ministry of reconciliation," and that in particular reference to the prominent duties of the pastoral office.

This RESPONSIBILITY springs from the very nature and purpose of our ministry, as set forth in the scriptures of the New Testament. We are "laborers together with God," co-workers with the "High and lofty ONE who inhabiteth eternity, and whose name is HOLY," in evangelizing the world, irradiating it with moral light,

emancipating it from the bondage of sin, and Satan, and "bringing it into the glorious liberty of the children of God." We are "ambassadors for Christ," charged by Him our Lord and King, with an embassy of amity and good will to His rebellious subjects; appointed to bear a message of "grace, mercy, and peace, from God the Father, and from the Lord Jesus Christ," to a race of depraved intelligences, the "enemies of God by wicked works," involved in guilt and sin, condemned and "ready to perish." We are "ministers of Christ and stewards of the mysteries of God," commissioned to offer to sinful men, pardon, reconciliation, and salvation, through that precious blood of atonement and propitiation shed upon the cross; and dispense the sacramental pledges thereof to the penitent and believing. The eternal interests of our fellow men are entrusted to us, and we are "to watch for their souls as they who must give account." We are to initiate them by the divinely appointed sacrament of initiation, Holy Baptism, into the covenant of grace and salvation; enroll them as members of "the household of faith," the one visible Church of the Redeemer on earth; and as "stewards" of that spiritual household, impart unto them "their portion of meat in due season;" "build them up in their most holy faith;" "reprove, rebuke, exhort, with all long suffering and doctrine;" comfort, console, encourage,

strengthen them in all godliness of living; dispense to them sacramentally, the "bread of life," and the "cup of salvation;" and thus "feed them with food convenient for them," nurture them in holiness, goodness, and truth, and train them for heaven.

Entrusted with such a "weighty charge," involving consequences of spiritual life or death, our office is truly of deep responsibility. While, as the sworn soldiers of the cross of Christ, to shrink from this responsibility, throw down our arms, and desert our colors, would be rank cowardice, it surely becomes us to "have it in constant remembrance," and make it an ever present and influential motive to fidelity in our high trust; to untiring zeal and diligence in our endeavors to fulfil to the uttermost our sacred mission; and to frequent and fervent prayer for Divine counsel, guidance, and strength.

With a view, then, to a more definite conception of the responsibility that rests upon us, a consideration of some of the prominent duties of our office and ministry, as pastors of the flock of Christ, is important. And to this I proceed.

One prominent duty is "prayer and the ministry of the word:" in other words, the exercise of our ministry

in celebrating the worship of the church, and in "rightly and duly administering God's holy sacraments;" in offering, as orators for the people, confession, supplication, praise, and thanksgiving; in reading lessons of holy scripture; and in explaining, illustrating, and enforcing the doctrinal and preceptive truths thereof, by the public "preaching of the word."

Responsibility rests on the "ministers of Christ," relative to the manner of celebrating divine worship. They are bound to celebrate it, so as most to promote the glory of God, and the edification of the worshippers; not in a pompous and affected, nor in a careless and slovenly manner; but reverently, under an abiding sense of God's presence; decorously, as becometh creatures addressing the Creator; fervently, unaffectedly, in "all simplicity and godly sincerity," as feeling in the depths of their own hearts, the desires to which they give utterance; the sin, guilt, and unworthiness they confess and deprecate; the necessity for the pardoning, purifying, enlightening, and envigorating grace they invoke; and the blessings of goodness and mercy they acknowledge, in fitting words of praise and thanksgiving.

In the preaching of the word also, there is a weighty responsibility; a responsibility growing out of the very

nature and purpose of the duty, which is, to warn the sinner of the error of his ways; convict the conscience and move the heart of the careless and impenitent; awaken the spiritual slumberer from his sleep of death; comfort, encourage, strengthen for duty and conflict, and inspire with invigorated faith and holy hope, the humble believer; inform the understanding and excite the devout affections of all; win immortal souls to Christ, and keep them "steadfast, immoveable, always abounding in the work of the Lord, that so their labor may not be in vain in the Lord."

Our responsibility in this respect, is enhanced by the peculiar moral condition and circumstances of the times in which we live. These are generally antagonistical to the true faith of Christ. Serious error in religion, great worldliness, with alas! viciousness of life, extensively prevail. Infidelity, open and avowed, or working its malign influence under the insidious guise of newly developed religious truth, and a one virtue, transcendental morality, made a substitute or an equivalent for faith, holiness, brotherly kindness, charity, and all the other virtues and graces of the christian character, abounds. A vitiated public taste, vitiated from these causes, demands either the concealment of "the truth as it is in Jesus," or the explaining it away and softening its alleged asperity and uncompromising stern-

ness; and the adaptation of religious teaching to the boasted intellectual refinement, superior intelligence, and social progress of the age. Popular themes, embracing the various and cumulating moral theories, schemes, "causes," and "*isms*" of the day, are regarded as desirable substitutes for the wholesome doctrines of the cross, and the pure, integral, and practical morality of the gospel. These demands of a vitiated public taste, are yielded to, in too many instances, by the recognized teachers of religion. From a love of popularity, or from a dread of unpopularity, they introduce themes extraneous to the legitimate themes of the pulpit; accommodate holy scripture to novel notions and plans of human invention; pander to the sickly sentimentality, the perverted habits of thought and action, and the pseudo philanthropy of the times. Thus recreant to their trust as professed teachers of religion, and turning often traitors to the Bible, they have, in many instances, gradually descended into various sorts and degrees of error, introduced social strife and contention, where before there was charity, peace, and good will, "brought in damnable heresies, even denying the Lord that bought them," and opened a wide door to the most pernicious infidelity.

The church, with whose ministry we are entrusted, from its conservative principles and purer taste, derived

from its permanent liturgic forms, and its stricter order of worship, has, for the most part, and generally, escaped these evils. But the temptation exists; and it becomes us to take warning from the melancholy examples around us; and see to it, as we shall answer to our consciences and to our God, that we preach the word faithfully, in its purity and integrity, without reserve, without admixture; "keeping back nothing that is profitable," yet adding nothing extraneous and secular, because it may chance to be popular; withholding no scriptural truth whether relating to doctrine or to practice; "rightly dividing the word of truth;" and declaring fearlessly, yet prudently and with due discrimination," the whole counsel of God."

As a guide to our duty in the premises, and a safeguard from error, let the subject matter of our preaching be, directly or indirectly, that which St. Paul "determined only to know" among those to whom he ministered—"Jesus Christ, and Him crucified," in all the bearings and relations of that glorious and comprehensive theme; in all its fulness; in all its affecting appeals to the heart and to the conscience; in all its consoling and hope inspiring encouragement to the troubled soul. Christ the atoning sacrifice for sin; "the one" and *only* "mediator between God and men;" our "advocate with the Father," and all-prevailing

intercessor; our divine example; our final Judge; are prominent themes of the gospel revelation; and they ought to be the conspicuous and prevailing topics of discourse in the teaching and preaching of the "word of reconciliation." The "ministers of Christ" must proclaim and commend Him to faith and obedience, in the essential divinity of His nature; in the dignity of His person; in the glory of His character; in the wonders of His love; in the plenteousness of His mercy; in the tenderness of His compassion; in the condescension and omnipotence of His grace; in the efficacy of His sufferings; in the prevailment of His intercession; in the immensity and all-compensating glory of His rewards. We must "preach, not ourselves, but Christ Jesus the Lord," in His willingness and power to save; communicating through His instituted sacraments, as the appointed means of grace, the manifold gifts of the Holy Ghost, the Comforter, renovating and purifying the heart and its affections, controlling the passions, and converting the soul. He is declared in the inspired word to be "the way, the truth, and the life;" the only hope of the sinner; the consolation of the mourning penitent; the stay, support, and confidence of the confirmed believer: and vain, and worse than vain, is that preaching, which fails to exhibit Him as the great object of the love, the faith, the obedience, and the imitation of those to

whom it is addressed. In dispensing pastoral instruction, to ignore in anywise, or throw into shade "the author and finisher of our faith;" to expend our strength on curious criticism, metaphysical subtleties, extraneous discussions, the popular topics of the day, or mere dry morality; to respond to the anxious inquiry, "What must I do to be saved?" by an array of cold abstractions, speculative novelties, or pseudo moral and philanthropic harangues, to the neglect of the only satisfying answer in the practical truths of redeeming love; to omit, or obscurely present, the only source of pardon to the penitent, of comfort to the broken-hearted, of encouraging motive and animating hope to the awakened conscience:—oh! what a throwing away of opportunity! what a mockery of spiritual misery! what a prostitution of office! what treachery and cruel wrong to immortal souls! Shamefully and sinfully do the "ministers of Christ and stewards of the mysteries of God" betray their sacred trust, who thus attempt to feed those who are "hungering and thirsting after righteousness," with husks instead of bread, and withhold the priceless gem of a Saviour's grace and mercy, in the spiritual treasure given them to dispense to the poor and needy. If we would feed the flocks committed to our pastoral care with satisfying food, we shall lead them in penitence and faith to that "good shepherd who laid down His

life for the sheep," and who giveth them "the bread of life;" point the sinner for relief, and the saint for comfort, and both for salvation, to Him who gave himself a ransom for the spiritually enslaved, and a sin-offering for the guilty; whose "precious blood cleanseth from all sin;" and whose most affecting, attractive, significant, and glorious designation is—"Jesus," "Saviour," "the Lamb of God, who taketh away the sin of the world."

The duties of the sanctuary, however, are not all that impose responsibility on the pastors of Christ's flock. There is our general intercourse with the world, involving no ordinary responsibility. The eye of the world is fixed upon us, keen, searching, vigilant, observant of every movement, ready and disposed to construe an equivocal word or act to our discredit, and to the prejudice of the sacred cause of which we are the accredited advocates and conservators. Its gaze, generally stern, its scrutiny unkind and harsh, and both frequently malevolent, rejoicing to catch us tripping, and eager to spread abroad our real or supposed delinquencies; is to be met by the strictest integrity and the utmost circumspection; by "abstaining from all appearance of evil;" studiously avoiding every thing, in word, in conduct, in social intercourse, in our walk and conversation, which may afford just

ground for accusation or complaint; "giviug no offence in any thing that the ministry be not blamed, but in all things approving ourselves as the ministers of God."

To our respective flocks, also, we stand, in this respect, in a position of great responsibility: a position in which one false step, one imprudent, injudicious, unguarded word, may impair our usefulness, and involve us in serious difficulties. It becomes us, therefore, in our intercourse with the people of our pastoral charge, to be especially circumspect in our conduct, and give no reasonable cause for prejudice, offence, nor even suspicion. We are to be examples to them, "in word, in conversation, in charity, in faith, in purity;" gentle, courteous, considerate, kind, affectionate; manly but not obsequiously attentive; "in meekness instructing those that oppose themselves;" taking heed that "no corrupt communication proceed out of our mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers;" cheerful, and sociable, not morose and gloomy, yet avoiding all light and trifling behaviour; prudent and guarded in speech and act, causing our conduct and familiar discourse to be not only consistent with our sacred calling, but co-operative in our public labours; and "ceasing not in every house," as well as in the house of God, "to teach and preach Jesus Christ."

The services of the "ministers of Christ" are required in the chamber of the sick and dying. These services, while they involve a most weighty responsibility, are, from a variety of causes, among the most difficult, if not *the* most difficult and perplexing, of all our pastoral functions. Besides "the fear of man which bringeth a snare," peculiarly influential at the bed side of the sick, with sympathy for physical suffering which makes reproof painful, if it does not disarm it; and the false anxiety of kindred and friends, backed at times by the warning of the medical attendant, lest any thing should be spoken to disturb and alarm; we have to contend with the great diversity of cases, calling forth a difficult, but necessary, discriminating judgment. The soul is sometimes as lethargic in its spiritual, as the body in its physical sensibilities. We meet with one tremblingly alive to the things that belong to his peace, and another insensate from ignorance or apathy. One is agitated with a full perception of all the awful truths of God's word; while another is obdurate to warning, admonition, and reproof. There is in one a fatal presuming on infinite mercy, and in another as perilous a distrusting of omnipotent grace. Some are relying on "the flattering unction they lay to their souls," that they have never done any harm, and have, in their own estimation, led a tolerably blameless life; and others are constantly "writing

bitter things against themselves," and, in a morbid sense of unworthiness resisting the application to them of any and all the promises of the gospel. The soul of one is loaded with manifold transgressions, and yet at ease; while that of another is sinking under the burden of its conscious iniquities into the depths and agonies of despair. Some are impenitent, insensate, obdurate, though they know and feel that death is fast approaching and inevitable; others convulsed with the anguish of remorse, without contrition, and deprecating the summons of departure; and others bowing with christian submission to the will of God, "counting it gain to die," and in the exercise of a living faith, and a "reasonable, religious, and holy hope," ready, nay desirous, to "depart and be with Christ." How perplexing and trying the scene, often, to the faithful, conscientious pastor! What a fearful responsibility rests upon him! How assiduous, and yet how cautious need he be, in applying the remedies of spiritual healing with which he is entrusted! How wisely discriminating does it become him to be, in dispensing the warnings and denunciations, the invitations and promises of the gospel; in exhibiting the justice and the mercy of God, the compassionate grace of the Saviour, the stern indignation of the Judge! If earnest supplication for Divine counsel and guidance, for a right judgment and discriminating wisdom, is essential to

the success of our ministerial labors in general, it is indispensable at such times, under such circumstances, and amid such trying and perplexing scenes.

The presence of the christian pastor is required in "the house of mourning." There he is to go in a spirit of unaffected kindness; tenderly sympathizing with the afflicted, sorrowing with the sorrowers, and "weeping with them that weep." This is a service, too, of deep responsibility. Here is afforded no ordinary opportunity for awakening dormant spiritual sensibilities, and pressing home the practical truths of religion. Here and now, when the heart is wrung with anguish, or tender and susceptible from chastened grief, and affliction hath measurably weakened the influence of the world, and shown the vanity and worthlessness of its attractions and pursuits; is an opening of peculiar promise and hope, to address the conscience of the sinner, impress him with a due sense of his sinfulness, guilt, and accountability, and lead him humbled, subdued, and penitent to a compassionate, gracious, and long-suffering Saviour. Here, and now, while with the soothing, consoling, teaching of God's word, the pastor "binds up the broken-hearted, and comforts them that mourn," does it become him, earnestly and diligently to employ his office and ministry, in turning the bereaved or the afflicted from "the shadows they have

hitherto pursued;" in impressing the lesson, so much and generally ignored in prosperity, that "here we have no abiding city, but must seek one to come;" and in commending, in all its solemn warnings, in all its affecting appeals, in all its gracious invitations and precious promises, in all its consoling hopes, "the gospel of the grace of God," and the Divine author of the gospel, as the object of faith, reverence, obedience, and love. And as he faithfully discharges this function of his pastoral office, will he prove a minister of light to the house of mourning, a messenger of comfort and peace to the stricken bosom, or a minister of darkness and despair.

The lambs of the flock, moreover, demand the special care and attention of the christian pastor. They are to be sedulously fed, nurtured, and watched over by him. No ordinary responsibility rests on him to be faithful to the youth of his pastoral charge; considerate of their spiritual interests; diligent in "training them up in the way they should go," impressing them early with a filial, reverential fear of God, with a sense of their duty to Him as His "children by adoption and grace," and with the obligations and responsibilities of their baptism into Christ. They are to be faithfully instructed by him in all that relates to their spiritual well-being, carefully indoctrinated in the great principles of the

gospel, as embodied and set forth in the creeds, articles and catechism of the church; an attachment created and cherished in their young minds, for its hallowed institutions, its worship and discipline, its "ordinances of divine service;" and its claims upon their allegiance and confidence conspicuously presented, asserted and confirmed. They are his pupils by their relative position, and are to be "brought up by him in the nurture and admonition of the Lord." Here is an especial sphere of duty, and an extensive opportunity for usefulness. Here is a most interesting and promising field of labor, and a soil prepared to receive efficaciously the seed of evangelical truth, and bring forth precious fruit. And the duty may not be performed by *proxy*, through the medium of the Sunday School, but *personally*. It is the *pastor's own business*. He may receive the assistance of others, but the work must be done under his personal supervision. Catechetical instruction strictly and canonically belongs to him; it is his peculiar province; and he cannot delegate it, as is sometimes done almost exclusively, to comparatively irresponsible agents, however well qualified, without involving himself in the just condemnation of pastoral negligence and unfaithfulness.

Finally, above all, and including all, a weighty responsibility rests upon the "ministers of Christ and

stewards of the mysteries of God," to be faithful to their own souls. Is the suggestion uncalled for, out of place, unnecessary? Have we not "this treasure in earthen vessels?" Are we not men, frail, sinful men, compassed about with the infirmities of a corrupt nature, prone as others to sin, and exposed to manifold temptations? Is there not, too, in the position we occupy, peculiar danger to our spiritual welfare, and an especial call to watchfulness and prayer? Has not our very familiarity with spiritual things, a tendency to diminish their impression, and impair their influence? Teaching, warning, reproving, and admonishing others, we are apt to become more or less insensible to teaching, warning, reproof, and admonition ourselves. Our duties, if we are not careful, degenerate into a sort of perfunctive observance, and the spirituality of our minds degenerates with them. How watchful, then, does it become us to be over our wayward, treacherous hearts! How sedulous in cultivating the spiritual soil in ourselves! How earnest "in working out our own salvation, with fear and trembling," and in "giving all diligence to make our calling and election sure!" What a monitory thought is that expressed by St. Paul, in his memorable caution: "lest that when I have preached to others, I myself should be a cast away!' If it be essential to the members of the "household of God," that they be not conformed to this world, but transformed in the renew-

ing of their minds;" that they "walk not after the flesh, but after the spirit;" that they "abound in all the fruits of holiness," and "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" that they "crucify the flesh, with the affections and lusts," and "denying all ungodliness and wordly lusts, live soberly, righteously and godly in this present world;" how indispensable are these things to the "stewards" of the household! Surely we have need "to watch over our *own* souls, as they who must give account;" take heed that we impair not, in any way, the lustre of our looked-for example; see to it, that the world, its seductive blandishments, and its fascinating pleasures, allure us not from our integrity and propriety; be careful, that while we "hold forth the word of life" to others, as the light of their path, all within ourselves be light also, and not darkness.

Independently, too, of personal consideration, how earnest, practical, luminous should be the piety of the "minister of Christ," and how carefully cherished and cultivated, in regard of his public labors! Such piety, deep toned, sincere, exemplary yet not ostentatious, alike removed from aceticism and levity, is essential to our official success. How shall we teach others efficiently, if we ourselves are not taught of God? How shall we commend the love of Christ, and "the un-

searchable riches of His grace" to others, if we ourselves do not realize and cherish their constraining and restraining influence? Professional piety, unenlivened and unsustained by personal piety, will make us only as "the sounding brass, and the tinkling cymbal." "Out of the abundance of the heart, must the mouth speak," or we shall speak to little purpose, and with little effect, to the hearts and consciences of our hearers. We may be flattered for our eloquence, be popular preachers, attract a crowd, but we shall not be faithful to ourselves, nor to our high trust. We may emit a dazzling light, but it will be the cold glare of the iceberg, not the warming and invigorating light of the sun. Barren and unprofitable will be our most splendid efforts; and, fearful thought! the souls we are charged to feed with the "bread of life," surfeited with such frothy and unsubstantial aliment, may, whilst we are "preaching not the Lord Jesus Christ, but ourselves;" courting popular applause, pandering to a vitiated public taste; uttering with an admired eloquence truths we do not feel, or little feel;—the immortal souls for whom Christ died, committed to our care and culture, to be nurtured and prepared for heaven, may perish through our vanity, by our negligence and fault.

My brethren of the clergy, it is truly a "weighty

office and charge" that is devolved upon us, as "ministers of Christ, and stewards of the mysteries of God;" an office involving a deep and awful responsibility. In contemplation thereof, "who is sufficient for these things?" is a thought that arises spontaneously in every mind, filling the soul with fear and trembling. But there is an answer to this question of fearful anxiety. "Our sufficiency is of God." True and faithful to our sacred trust, He will sustain and further us with His abounding grace; "make us able ministers of the New Testament;" bestow upon us wisdom, strength, patience, perseverance, and every needed gift; and crown our efforts with acceptance and success. "Therefore, seeing we have this ministry, as we have received mercy, let us faint not; but renouncing the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, by manifestation of the truth, commend ourselves to every man's conscience in the sight of God." "Strong in the Lord, and in the power of His might," let us *do our duty and trust God for the issue.* Darkness may occasionally overspread our path, and make us sad; but light is ever at hand, in answer to prayer, to revive, animate, encourage and gladden us. And at length the sun, which to the eye of faith, already decks the distant mountain tops with a golden radiance, will break forth in all the effulgence of the perfect day; and entering "the kingdom prepared of

our Father," we shall receive our great and glorious "recompense of reward;" and behold, through a tearless eternity, and brighter and brighter forever, "the light of the knowlege of the glory of God in the face of Jesus Christ."—AMEN.

# APPENDIX.

OF THE ORIGIN OF THE METHODIST EPISCOPAL CHURCH.

The preachers and members of our society in general, being convinced that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the christian sacraments, as several of the clergy had forsaken their churches, requested the late Rev. John Wesley to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress.

In consequence of this, our venerable friend, who, under God, had been the father of the great revival of religion now extending over the earth, by the means of the Methodists, determined to ordain ministers for America; and for this purpose, in the year 1784, sent over three regularly ordained clergy; but preferring the Episcopal mode of church government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, viz: *Thomas Coke*, Doctor of Civil

Law, late of Jesus College, in the University of Oxford, and a Presbyter of the Church of England, for the Episcopal office; and having delivered to him letters of Episcopal orders, commissioned and directed him to set apart *Francis Asbury*, then general assistant of the Methodist Society in America, for the same Episcopal office; he, the said *Francis Asbury*, being first ordained deacon and elder. In consequence of which, the said *Francis Asbury* was solemnly set apart for the said Episcopal office by prayer, and the imposition of the hands of the said *Thomas Coke*, other regularly ordained ministers assisting in the sacred ceremony. At which time the General Conference, held at Baltimore, did unanimously receive the said *Thomas Coke* and *Francis Asbury* as their bishops, being fully satisfied of the validity of their Episcopal ordination.

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The following lists of the succession of "the ministry of reconciliation," through the superior order of Bishops, are appended, in illustration and corroboration of the argument, relative to the derivation of ministerial authority, in the foregoing charge. They are taken from a valuable Tract by a Presbyter of Maryland, published a few years ago, and addressed particularly

to the members of a prominent religious denomination in that diocese. To these, the Author of the Charge, had designed to add other and various lists, contained in the tract on "Apostolic Succession," by the late Hon. and Rev. Mr. Perceval of the Church in England; but not having that Tract at hand, and being unable to obtain it in time for printing the Charge, he is obliged to omit it, and can only refer to it.

The first of the subjoined lists names the Bishops successively of the four principal christian cities and Episcopal Sees, as given by Eusebius, extending to A.D. 302. The second is the succession of the Bishops of our Reformed and Protestant Branch of the Church, traced from our present Presiding Bishop, the Right Rev. Dr. Brownell, through the Church in England, to St. John the Apostle.

I.

THE SUCCESSION IN THE SEES OF ROME, ALEXANDRIA, JERUSALEM AND ANTIOCH.

| Rome. | Alexandria. | Jerusalem. | Antioch. |
|---|---|---|---|
| Linus, | Anianus, | James, | Evodius, |
| Cletus, | Avilius, | Simon, | Ignatius, |
| Clement, | Cerdon, | Justus, | Heros, |
| Evaristus, | Primus, | Zacheus, | Cornelius, |
| Alexander, | Justus, | Tobias, | Eros, |
| Sixtus, | Eumenes, | Benjamin, | Theophilus, |
| Telesphorus, | Marcus, | John, | Maximus, |
| Hyginus, | Celadin, | Matthew, | Serapion, |
| Pius, | Agrippinus, | Philip, | Asclepiades, |
| Anicetus, | Julius, | Seneca, | Philetus, |
| Soter, | Demetrius, | Justus, | Zebinus, |
| Eleutherus, | Heraclas, | Levi, | Babylus, |

| Rome. | Alexandria. | Jerusalem. | Antioch. |
|---|---|---|---|
| Victor, | Dionysius, | Ephrem, | Fabus, |
| Zephrynus, | Maximus, | Joseph, | Demetrianus, |
| Calixtus, | Theonus, | Judas, | Paul, |
| Urban, | Peter, | Marcus, | Domnus, |
| Pontianus, | A.D. 302. | Cassianus, | Timœus, |
| Anteros, | | Publius, | Cyrillus, |
| Fabian, | | Maximus, | Tyrannus, |
| Cornelius, | | Julian, | A.D. 302. |
| Lucius, | | Caius, | |
| Stephen, | | Symmachus, | |
| Sixtus, | | Caius, | |
| Dionysius, | | Julian, | |
| Felix, | | Maximus, | |
| Eutychianus, | | Antonius, | |
| Caius, | | Capito, | |
| Marcellinus, | | Valens, | |
| A.D. 296. | | Dolchianus, | |
| | | Narcissus, | |
| | | Dius, | |
| | | Germanio, | |
| | | Gordius, | |
| | | [Narcissus,] | |
| | | Alexander, | |
| | | Mazabanas, | |
| | | Hymenæus, | |
| | | Zambdas, | |
| | | Hermon, | |
| | | A.D. 300. | |

## II.

## THE SUCCESSION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

St. John ordained Polycarp Apostle, or Bishop, or Angel of the Church at Smyrna, who ordained Irenæus Bishop of the Church at Lyons, in France. The succession is, then, as follows:

ST. JOHN.

1. Polycarp, Bishop of Smyrna.

Bishops of Lyons.

1. Pothinus,
2. Irenæus,
3. Zacharias,
4. Elias,
5. Faustinus,
6. Verus,
7. Julius,
8. Ptolemy,
9. Vocius,
10. Maximus,
11. Tetradus,
12. Verissimus,
13. Justus,
14. Albinus,
15. Martin,
16. Antiochus.
17. Elpidius.
18. Sicarius.
19. Eucherius, I.
20. Patiens.
21. Lupicinus.
22. Rusticus.
23. Stephanus.
24. Viventiolus.
25. Eucherius, 2.

26. Lupus.
27. Licontius.
28. Sacerdos.
29. Nicetus.
30. Prescus.
31. ÆTHERIUS. A.D. 589.

## CANTERBURY.

32. A.D. 596. AUGUSTINE, missionary to the Anglo-Saxons, was consecrated by VIRGILIUS, 24th Bishop of Arles, assisted by ÆTHERIUS, 31st Bishop of Lyons. (33d from St. John.)

| | A. D. |
|---|---|
| 34. Lawrence, | 605 |
| 35. Mellitus, | 619 |
| 36. Justus, | 624 |
| 37. Honorius, | 634 |
| 38. Adeodatus, | 654 |
| 39. Theodore, | 668 |
| 40. Brithwald, | 693 |
| 41. Tatwine, | 731 |
| 42. Nothelm, | 735 |
| 43. Cuthbert, | 742 |
| 44. Bregwin, | 759 |
| 45. Lambert, | 763 |
| 46. Ethelred, I. | 793 |
| 47. Wulfred, | 803 |
| 48. Theogild, or Feogild, consecrated 5th of June, and died September 3d. | 830 |
| 49. Ceolnoth, Sept. | 830 |
| 50. Æthelred, 2d, | 871 |
| 51. Phlegmund, | 891 |
| 52. Athelm or Adelm, | 923 |
| 53. Wulfelm, | 928 |
| 54. Odo Severus, | 941 |
| 55. Dunstan, | 959 |
| 56. Æthelgar, | 988 |
| 57. Siricus, | 989 |
| 58. Aluricus or Alfricus, | 996 |
| 59 Elphege, | 1005 |
| 60. Living, or Leoning, or Elkskan, | 1013 |
| 61. Agelmoth or Æthelnot, | 1020 |
| 62. Edsin, or Elsin, | 1038 |
| 63. Robert Gemeticensis, | 1050 |
| 64. Stigand, | 1052 |
| 65. Lanfranc. | 1070 |
| 66. Anselm, | 1093 |
| 67. Rodulph, | 1114 |
| 68. Wm. Corbell, | 1122 |
| 69. Theobold, | 1138 |
| 70. Thomas a Becket, | 1162 |
| 71. Richard, | 1174 |
| 72. Baldwin Fordensis, | 1184 |
| 73. Reginald Fitz-Joceline, | 1191 |
| 74. Hubert Walten, | 1193 |
| 75. Stephen Langton, | 1207 |
| 76. Richard Wethersfield, | 1229 |
| 77. Edmund, | 1234 |
| 78. Boniface, | 1245 |
| 79. Robert Kilwardy, | 1272 |
| 80. John Peckham. | 1278 |
| 81. Robert Winchelsea, | 1294 |
| 82. Walter Reynold, | 1313 |
| 83. Simon Mepham, | 1328 |
| 84. John Stratford, | 1333 |
| 85. Thomas Bradwardine, | 1348 |
| 86. Simon Islip, | 1349 |
| 87. Simon Langham, | 1366 |
| 88. Wm. Whittlesey, | 1368 |
| 89. Simon Sudbury, | 1375 |
| 90. Wm. Courtnay, | 1381 |
| 91. Thomas Arundel, | 1396 |
| 92. Henry Chichely, | 1414 |
| 93. John Stafford, | 1443 |
| 94. John Kemp. | 1452 |
| 95. Thomas Bourcher, | 1454 |
| 96. John Morton, | 1486 |
| 97. Henry Dean, | 1501 |
| 98. Wm. Wareham, | 1503 |
| 99. THOS. CRANMER, | 1533 |
| 100. Reginald Pole, | 1555 |
| 101. Matthew Parker, | 1559 |
| 102. Ed. Grindall, December, | 1573 |
| 103. John Whitgift, | 1583 |
| 104. Richard Bancroft, | 1604 |
| 105. George Abbot, | 1611 |
| 106. William Laud, | 1633 |
| 107. William Juxon, | 1660 |
| 108. Gilbert Sheldon, | 1663 |
| 109. William Sancroft, | 1677 |
| 110. John Tillotson, | 1691 |
| 111. Thomas Tennison, | 1694 |
| 112. William Wake, | 1715 |
| 113. John Potter, | 1737 |
| 114. Thomas Secker, | 1738 |
| 115. Thomas Herring, | 1747 |
| 116. Matthew Hutton, | 1757 |
| 117. Fred. Cornwallis, | 1768 |
| 118. John Moore, | 1783 |

AMERICAN BISHOPS.

119. From St. John is WILLIAM WHITE, of Pa., consecrated February 4, 1787, by John Moore, Archbishop of Canterbury, assisted by the Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough.
120. Alex. V. Griswald, 1811
121. Philander Chase, 1819
122. Thos. Church Brownell, 1819

## NOTE TO PAGE 19.

That St. Paul, notwithstanding his miraculous conversion, was *sent*, as were the other Apostles, received an outward and visible commission to the "ministry of reconciliation," is, in the absence of any positive proof to the contrary, *probable*, from the following considerations: 1. The analogy of the faith which requires such a commission. 2. His own teaching in the premises, of the necessity of such a commission in all cases, "And no man taketh this honor unto himself, but he that is called of God as was Aaron." Hebrews v. 4; and "How shall they preach except they be sent?" Romans x. 15. 3. His uniform practice as an Apostle invested with authority to send others, in accordance with this teaching, as set forth in the inspired record. 4. The fact, that his miraculous conversion and designation to the ministry, did not exempt him from the obligation of initiation into the visible church by baptism, prior to any exercise of his ministry; from which it is reasonable to infer, neither did it exempt him from the obligation of receiving an outward and visible commission to the ministry. 5. The fact, that in one instance, Acts xiii. 2, 3, he did receive an external and visible commission to a special work of the ministry, by the laying on of hands, with prayer; whence it is reasonable to infer, that as his miraculous conversion and designation, did not exempt him from the necessity of receiving an external and visible commission in this instance, neither did it relative to his ministry generally. And as corroborative of the probability suggested, the remarks of Bishop Blomfield on this incident are apposite and forcible; though he supposes it to have been "a special ordination," which, however, as Barnabas and Saul were ministers of Christ already, "prophets and teachers," it could not strictly have been, if at all, unless to a higher grade of the ministry.

"In the 13th chapter it is related," says he, "that while certain prophets and teachers in the church at Antioch were ministering unto the Lord, *the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them;* that is, for the preaching of the Gospel to the Gentiles. *And when they had fasted and prayed, and laid their hands on them, they sent them away.* With reference, first to his miraculous conversion, and secondly to this special ordination, St. Paul speaks of himself, Romans i. 1, as *a servant of Jesus Christ, called to be an Apostle,* separated *unto the Gospel of God.* From this incident it appears that a public and formal calling to the office of preaching the gospel was necessary, even to those who had the extraordinary gifts of the Holy Ghost; necessary, that is, not on account of any intrinsic virtue in the outward form, but rendered so by the declared will of God. Our Saviour sent His disciples, as His Father had sent Him; and He sent them with an outward and visible act of commission. *He breathed on them and said, Receive ye the Holy Ghost.* And, quoting the words of Bishop Burnet—though Saul and Barnabas were effectuallly called by the Holy Spirit to the Apostleship of the Gentiles, they did not

enter upon the discharge of their function, till, under the direction of the same spirit, they had been separated to the work of the ministry, by prayer and the imposition of hands. Lect. vii. pp. 128, 129.

The language of St. Paul, Galatians i. 1, "An apostle, not of men, neither by man, but by Jesus Christ and God the Father who raised Him from the dead," is sometimes adduced as proof that he did not receive an external and visible commission. That declaration, however, is not such proof, for it relates, as the context shows, not to the *mode* or *form* of his commission, but to the *source* whence he derived his authority, which, as was the case with all the Apostles, was not *human*, but *divine*. They, all of them, might with equal propriety and truth have said, we are Apostles, "not of men, neither by man, but by Jesus Christ and God the Father." Nor does St. Paul's subsequent narration in the same chapter, preclude the probability of his having had an outward and visible commission; while it goes to show that he might have received such commission at the time and on the occasion supposed, when Barnabas presented him to the Apostles at Jerusalem and announced his miraculous conversion and designation to the ministry, and "how he had seen the Lord in the way;" and when, as he himself says, he "abode with Peter fifteen days," and had intercourse with "James the Lord's brother," historically the Bishop of the Church at Jerusalem at that time.

THE

# MINISTRY OF RECONCILIATION,

THE DIVINELY APPOINTED INSTRUMENTALITY FOR THE CONVERSION OF THE WORLD:

THE

# SECOND CHARGE

TO THE CLERGY OF THE DIOCESE OF INDIANA, DELIVERED IN CHRIST CHURCH, INDIANAPOLIS, AT THE OPENING OF THE ANNUAL DIOCESAN CONVENTION, ON WEDNESDAY, JUNE 11, 1861.

BY GEORGE UPFOLD, DD. L. L. D.,
BISHOP OF THE DIOCESE.

INDIANAPOLIS:
BINGHAM, DOUGHTY & CO., STEAM PRINTERS.
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# CHARGE.

My Brethren of the Clergy:

It is now several years since I have addressed you in a formal Charge, having been "prevented by reasonable cause." That cause, through the Divine goodness, being removed, I proceed to discharge the duty.

In my Primary Charge, the theme on which I addressed you was—The Ministry of Reconciliation, its authority and responsibility. This theme I propose to continue in this my second charge, in another aspect, by discoursing of the Ministry of Reconciliation as the divinely appointed instrumentality for the conversion of the world. The subject is intrinsically important; and it is particularly so now, from the prevalence of an adverse opinion and practice, which have become popularized to an injurious extent; in some instances to an almost entire ignoring of the sacred ministry as the agency for teaching religious truth, reforming the evil habits of men, and spreading the glad tidings of salvation among the nations of the earth. Many and various are the substitutes for the ministry of divine appointment, which have of late years been invented and

commended to public favor; not perhaps avowedly, but practically. In the advocacy of all of them, a just appreciation of, and reverence for the ministry have been seriously impaired; and its sufficiency for the work of evangelizing the world, reforming prevailing vices; feeding the sheep and the lambs of Christ's flock, and building up the members of Christ in their holy faith, questioned, and by some denied and denounced,

It is from much and painful observation of the injurious effects on religion and morals both, produced by these modern innovations, that I deem it my duty to address you on the theme I have announced. In its prosecution your attention is particularly solicited to the Scriptural and Historical evidence, that the "ministry of reconciliation" is not only the divinely appointed instrumentality for converting and reforming the world, and edifying the Body of Christ; but the only instrumentality commended to us for that purpose, which bears, so to speak, the broad seal of heaven.

This instrumentality was originated by our Lord and Savior Jesus Christ, Himself, soon after He "began to preach," and gather disciples around Him. Certain of those disciples He set apart and sent as the ministers of His word and ordinances, "while he was yet with them," to instruct, guide, and govern them in their work; first the Twelve, afterwards the Seventy also. Thus He established

the principle and initiated the agency of the commissioned living teacher to minister in His church, and admit converts into it by baptism; for we read, "Jesus baptized not, but his disciples;" to proclaim His actual advent and the inauguration of His visible spiritual kingdom on earth; "preach repentance and remission of sins" through him; call men to faith in and obedience of Him; introduce them into the consecrated fold over which He proclaimed Himself to be "the good Shepherd;" and there feed them with "the bread of life," and nurture them in all holiness and goodness.

After His resurrection, and in the interval between that event and His ascension, our blessed Lord inculcated the principle more definitely, and renewed the appointment under more impressive circumstances, and with the extension of official functions and authority. "All power," said He "is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world." "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." "As my Father hath sent me, even so send I you. And when he had said this, he

breathed on them, and saith unto them 'Receive ye the Holy Ghost;' whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Such was the principle established, the purpose indicated, and the instrumentality initiated by the great Head of the Church Himself, for establishing, extending, and perpetuating that Church, His visible spiritual kingdom on earth; and for carrying on His work of marvellous grace. It was an exclusive instrumentality. So it appears on the face of the inspired narrative, and in all the circumstances of its institution. We perceive no intimation and no allowance of any other. In His Church, and by His Church, through its divinely appointed ministry, and the divinely appointed ordinances committed unto them to dispense, the work of converting the nations was to be accomplished, and "a world lying in wickedness and ready to perish," be enlightened, instructed, converted, reformed, and saved. Living teachers, *sent* of Christ, the Lord, with functions designated by Him, and by Him endowed with fitting gifts were the agents. To such, so commissioned and qualified for the work, was the work committed; and to none else or beside.

Our Lord and Saviour having ascended to heaven, the work of evangelizing the world, with the government of the church, and the perpetuation of its ministry was devolved on "the apostles whom he had

chosen." What was their teaching and what their practice in the premises? Do we discern any departure from His instruction and example? Did they not adopt and act upon the principle in its integrity? Is there in the practice of the apostles as recorded in the book of their Acts, or in the subsequent teaching of certain of their company in their epistles, any allowance, any intimation of any other agency? None whatever. At the very outset we find them perpetuating their own order of the ministry as a necessity, and doubtless by their Lord's command, in the election and admission of Matthias, that, as they declared, he "might take part of this ministry and apostleship, from which Judas, by transgression fell." Soon after, they ordained seven Deacons, as a subordinate order of the same ministry. Subsequently, certain of their number are related to have "ordained elders," or presbyters, "in every city," for the work of the ministry and the edifying the body of Christ, His one visible church, as it was extended and converts were multiplied.

The ministry of divine appointment was the instrumentality, and the sole instrumentality, employed by the apostles in propagating the religion of Christ, the gospel of his grace. Its nature and functions may be gathered in part from the brief narrative of the ministry of St. Philip, one of the seven deacons. From this we learn that it con-

sisted in more than mere preaching: that it involved the dispensing of "ordinances of Divine service," also. "Philip went down to Samaria and preached Christ unto them." He did more than this—he baptized also all who received and believed the truths he taught. Nor was this all. The work he performed in his subordinate order was completed by the apostles St. Peter and St. John, of the highest order; who, on tidings of Philip's successful ministry having reached the apostles congregated at Jerusalem, were deputed by their associates to go to Samaria, and lay their hands upon "those whom Philip had baptized, and who by that act 'received the Holy Ghost.'" Thus we perceive the administration of a rite as the supplement of baptism, and an authoritative renewal of the gifts and grace of baptism, constituting a function of the ministry, and restricted to the Apostles; which, on the authority of this and another specific example of the same kind, the Church has ever since retained, and calls confirmation.

In the interview of St. Philip with the Ethiopian Eunuch, immediately after, we perceive a farther illustration of the nature and necessity of the ministry as the Divine instrumentality for the conversion of men. "Understandest thou what thou readest? How can I, except some man should guide me? Then Philip opened his mouth, and began at the same time scripture, and preached

unto him Jesus." And when the convert, thus instructed, confessed his faith in Christ, and proposed to Philip to baptize him, he did not say "Oh, that is of no consequence, that is non-essential; it is sufficient for you to believe," but he immediately initiated him into the covenant of grace and salvation by the sacrament of baptism, and thus added him to the visible church, the embodiment of that covenant.

The same procedure we discern in other recorded instances of conversion, in the brief narrative of the Acts of the Apostles, which purport to relate, not all things which the apostles did, but only some things, and they of the most consequence in their bearing on the Christian faith, and the progress of the gospel. As it was with the Eunuch, so it was with St. Paul, Cornelius, Lydia, the Jailor at Philippi, and others. On the confession of their faith in Christ, baptism was immediately administered to them, and to their households also, when they had any, including their children and dependants.

Such was "the ministry of reconciliation," in its principle, purpose, and practical exercise, in the days of the Apostles. It consisted in the preaching of the word, with the administration of the sacraments of Christ's institution and commanded observance. Without such an exercise of the ministry, the work, in the estimation of the inspired apostles, was necessarily incomplete. They aimed

in their ministry, at something more than a mere emotional faith—something more definite and permanent; something that exemplified their faith and obedience both, and manifested to all without their union with Christ. In those days there was never presented the painful spectacle, which to an alarming extent is presented in these modern days and in our own land, as the result of the undue importance given to mere preaching, and that of an exciting and emotional kind; and of the depreciation of the Christian sacraments as the divinely appointed means and channels of grace to the soul: the melancholy, the inconsistent spectacle of thousands in communities nominally Christian, and claiming the name of Christians, living and dying unbaptized, and their children also; and never feeding on the eucharistic "bread of life," nor drinking of the cup of salvation.

The teaching of St. Paul in relation to the subject under consideration, is direct and ample. In his opinion, as gathered from his several epistles, the living teacher, endowed with authority by the great Head of the Church; *sent* by those whom He had commissioned to *send*, was designed to be, and was the sole instrumentality in the moral revolution the gospel was intended to accomplish. For while he does not intimate any other instrumentality, he dwells with marked emphasis on the ministry as such instrumentality, expatiates on its dig-

nity and responsibility, and in this sense, "magnifies the office" committed to him and his associates in the work. It is unnecessary to multiply instances. They must be familiar to you all. It may be well, however, to adduce a few of the more prominent. Thus, in connection with his memorable declaration of the fullness and freeness of the salvation revealed and proffered in the gospel, that "whosoever shall call on the name of the Lord, shall be saved;" we read, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be *sent*?" Then, as to the office itself, its nature, purpose, and dignity; "Let a man so account of us as the ministers of Christ, and stewards of the mysteries of God." "God of whom are all things * * * hath given unto us the ministry of reconciliation * * * * Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." Then of himself and his associates, in contrast with the Aaronic ministry, which "the ministry of reconciliation" had superseded, he says—"We are of God made able ministers of the Testament," of the "new and better covenant founded on better promises." He directs the church at Colosse to say to Archippus;—"Take heed to the *ministry* which thou hast re-

ceived in the Lord, that thou *fulfill* it. To Timothy, who had been invested with Apostolic or Episcopal authority, by "the laying on of his"—St. Paul's—"hands," he exhorts, "make *full proof* of thy ministry."

It is evident, then, from the scriptures of the New Testament, incontrovertibly evident, that "the ministry of reconciliation," alone and exclusively, was the divinely appointed instrumentality for evangelizing the world; that in the days of the apostles and primitive christians, no other instrumentality was know, recognized, or conceived; that by, and through it, sinners were brought to repentance and amendment of life, were converted, and indoctrinated in "the truth as it is in Jesus;" and this being done, were immediately initiated by holy baptism into the covenant of grace and salvation; added to the Church, not an invisible and intangible Church, but the one visible Church of Christ the Lord; and within its consecrated pale were instructed, nurtured in the ways and works of godliness, built up in their most holy faith, and fed with spiritual aliment in "the breaking of bread" the eucharistic sacrament; and in the worship of the Church, by the preaching of the word, and personal pastoral care and watchfulness, were led on in the way of eternal life, and "made meet for the inheritance of the saints in light." The commissioned ministry, "went every where preaching the word,"

ministering the word and sacraments; and thus, through the mighty power of the Holy Ghost, working in them and with them, sent of Christ, to guide them into all truth and further and sanctify their ministry, the Kingdom of God in its visibility was established and extended; and "the grain of mustard seed" sown by its great and glorious King, made to germinate and expand into a monarch of the forest, with its branches overspreading the earth.

In the age immediately succeeding the apostles' days, and in the subsequent "ages all along," we discern no change in the principle and practice originated by our blessed Lord, and adopted and followed, as we have seen, by the apostles immediately commissioned by Him, in accordance with His instruction and example. No other agency beside "the ministry of reconciliation" was known or recognized. The work was carried on by that ministry in its several orders, and in a way which no other but those divinely commissioned agents, endowed with official gifts and grace as they were, could have done, and with such results as followed their ministrations. The rapid spread of Christianity, which realized the splendid visions of prophecy, and proved it to have originated not in man but in God, was the achievement of living teachers, bearing a divine commission as ambassadors for Christ to a guilty world. It was a rapid

growth, indeed, a marvellous increase, from, to human conception, a most humble, inauspicious and unpromising beginning. In little more than a century, the light of evangelical truth had penetrated the darkness of the ancient heathenism in its entire limits. In less than four centuries it had dispelled that darkness. The idols in their magnificent temples, adorned with all the gorgeousness of Grecian and Roman art, were overthrown, and their shrines deserted. The false oracles were sealed in eternal silence; and the true oracles, the oracles of God, collected together, and endorsed by the Church Catholic as the inspired scriptures, and read, expounded and enforced by living teachers, were made the rule of faith and duty, and the authoritative test of truth. The gospel in its illuminating power shone forth as the sun in noontide effulgence. The kings and princes of the earth had come to the brightness of its culmination. The palace of the Cæsars was the citadel of the faith. The occupant of the imperial throne was its disciple, patron and defender. His empire at that period, an unit in the sovereignty of the world, heretofore the strong hold of idolatry, was in all its extensive provinces and dependencies the domain of Christ; in religion, in laws, in influences, an integral and commanding portion of the Kingdom of the Prince of Peace.

In its rapid progress and its permanent conquest, the gospel as embodied in the Church, and "made

known by the Church," through its divinely commissioned ministry, demonstrated itself to be both "the power of God and the wisdom of God." The debasing superstition of ages melted away before the light and warmth of "the sun of righteousness risen on the earth with healing in his wings;" before the personal appeals and convincing reasoning of living teachers who "went every where preaching the word," and ministering in their several collateral functions to all who believed and received that word; so that in the lapse of a few centuries, there was left neither temple, altar, shrine, nor statue, dedicated to the false divinities of heathen worship, and only here and there a solitary worshipper. "So mightily grew the word of God and prevailed."

Now in this moral revolution, the living teacher, the minister of Christ, was not only a fact, *but a necessity*. No other instrumentality could have done the work; for so had God in His providence ordered the circumstances which marked the era of the gospel dispensation. Direct personal instruction, persuasion, and argument; personal intercourse and example; official personal authority, were absolutely required. Commissioned "ambassadors for Christ; men set apart and ordained for the purpose, and clothed with divine authority, were indispensable agents in commending the religion of the Cross to acceptance, in the then moral, social,

and intellectual condition of the world. For it had to encounter formidable, and seemingly insuperable obstacles, requiring personal effort to surmount and overcome. It was a religion, not only novel in its principles and usages, but in all its features adverse to all existing religions, and proclaimed itself to be so. It sought its advancements, not by any compromise or attempted affiliation with the prevailing popular systems, but by their entire prostration and annihilation. It inculcated doctrines and enjoined precepts utterly opposed to the cherished passions, propensities, habits and pleasures of a corrupt nature. It held out to its proselytes, as the almost certain consequences of embracing it, present reproach, affliction, persecution, and death in its most horrid forms; while it promised them, as its chief recompence, a future, distant, and except to the apprehension of faith, an inconceivable, though glorious reward. It proposed as the object of their faith, and adoration, an object the most revolting to human pride, a crucified malefactor; for such our blessed Lord appeared to those who knew not His claims to divinity. Its first accredited teachers, in the eye of the world its originators and founders, it did not conceal were Jewish peasants, "poor fishermen of Galilee," regarded by their own nation as "unlearned and ignorant men," and reviled, denounced and persecuted us, "deceivers of the people." Under such untoward circumstances, with

every thing calculated to repel, and nothing human to attract, there was a manifest necessity for the living teacher, commissioned by God, and endowed with divine gifts, to meet this prejudice, reproach, and antagonism; convince the understanding and inform and impress the mind by personal instruction and reasoning; and then, by personal appeals to the heart and conscience, commend the gospel to acceptance, and by administering its "ordinances of divine service," embody its converts, and establish it in their practical embrace.

There was a further *necessity* for this particular agency. Unlike the Mahomedan imposture of a later day, the religion of Christ our Lord, did not spring up in an age of intellectual darkness and mental torpidity, among an ignorant and uncultivated people. On the contrary it arose, made its way, and achieved its conquests, amid the brilliant light and mental activity of a classic age; in the palmy days of Grecian and Roman cultivation. Nor was it addressed alone or chiefly, to the ignorant and unintelligent, but equally to the educated and intelligent. In this refined and inquiring age, amid the general intellectual culture that prevailed, the gospel was promulged to the world; mysterious in its doctrines, ungenial in its precepts, sublime yet inconceivable in its hopes, uncompromising in its demands, claiming to be a substitute for all existing systems of religion, antagonistic to their authority,

a direct revelation from God. It appealed to the understanding and the judgment, as well as to the conscience and the heart. It addressed itself to the intellectual, as much as to the moral and emotional instincts of the soul. It invited examination, challenged investigation, enjoined its ministers and their converts to be "always ready to give a reason for the hope that was in them." It was examined, investigated, sifted, with the most critical severity, and tried by the most stringent tests. "Subjected to the ordeal of a self-interested, subtle, prejudiced and imperious priesthood, among both Jews and Gentiles; and to the alembic of an ingenious, acute, jealous and proud philosophy; it came forth from the former in the power of its innate truth and divinity; and from the latter, like gold from the refiner's fire, with surpassing brilliancy and splendor." Propounded, explained, advocoted and defended by living teachers, divinely commissioned and accredited, it made its way despite of all opposing obstacles, and demonstrated itself to be "the power of God unto salvation to every one that believeth;" the long desired remedy for the healing of the nations; the very medicament which philosophy had sought, but sought in vain, for the cure of moral evils which all felt, and thoughtful moralists especially deplored; but which unassisted human reason was utterly powerless to devise. Stamped with the veritable impress of heaven, it advanced quietly,

unostentatiously, but surely, until it became a permanence in the world, diffusing its benign influence far and wide, and pervading the souls of myriads, once distracted and despairing under the dominion of sin, with peace and joy and glorious hope.

This war with a world polluted and imbruted by sin and guilt, was waged, successfully and triumphantly waged, by "the ministry of reconciliation." They who exercised it were humble and unpretending, save in official authority; weak in themselves, but "strong in the Lord and in the power of his might." The "weapons of their warfare were not carnal but spiritual, yet mighty to the pulling down of strong holds," the entrenchments of the Evil One, and the all pervading and stubborn wickedness he had engendered and perpetuated. Armed with the panoply of God, they went forth boldly and resolutely to the conflict; and through the promised co-operation of the Holy Ghost in His great might, they grappled with error, superstition and sin in the zenith of their power and influence, deep rooted in the moral soil by centuries of unrestrained indulgence, and came off conquerors.

The subsequent progress of the faith and Church of Christ, was effected by the same divinely appointed instrumentality, and by no other. For fifteen centuries, at least, the principle originated aud the agency initiated by our blessed Lord, Him-

self, remained unchanged, without a thought or conception of any other. The "ministers of Christ and stewards of the mysteries of God," dispensing the word and sacraments, were the only recognized laborers in the Lord's vineyard, the only shepherds of Christ's flock, the only "ambassadors for Christ" to a guilty world. About that period, a change, for the first time, was attempted, and unauthorized men, puffed up with self-conceit and spiritual pride, and overflowing with fanatical zeal, thrust themselves into the work, denouncing the commissioned workmen as insufficient, decrying their functions, repudiating their authority, proclaiming their own superiority, and claiming to supersede them as teachers and guides in things spiritual. From this, and partaking of the same leaven, have sprung the notion and the action of other and independent agencies of various kinds, which in modern days, and particularly within the past forty or fifty years, have become extensively popularized; and have had the effect to lower still further the estimation of God's divinely appointed ministry and throw it practically into shade.

But unless it can be shown—and this is not even pretended, except in the very madness of fanaticism which has possessed certain sects—unless it can be shown that a new revelation from heaven has been made, establishing a new principle, inaugurating another practice, and authorizing other agencies;

the ministry of divine institution remains, and must of necessity remain, the only legitimate instrumentality for evangelizing the world, and extending and perpetuating the visible Kingdom of Christ, in its several branches, the one holy, catholic, and apostolic Church of the living God, "the pillar and ground of truth."

Such an instrumentality, "the ministry of reconciliation" has ever proved, and is proving itself to be, by its results. The victories of the Cross, in later as in the earlier days of Christianity, have been won mainly by its commissioned soldiers and servants, weilding God's weapons, and not man's. In every part of the world, living teachers *sent* of Christ the Lord, mediately, by those invested by Him with authority to *send*, have chiefly done the work that has been accomplished. We have only to survey the field, and examine the details of the enterprize for the past half century, to be satisfied of this. In countries nominally Christian, where the work, as in England and its dependencies and in this country, has been so signally revived; and in heathen lands which has called forth so much Christian sympathy and charitable effort; the gospel, as embodied in the Church, has been spread most surely and successfully and embraced and established in the hearts of men most permanently, through the agency of "the ministers of Christ and stewards of the mysteries of God." They in their several of-

fices and functions have been the moving and efficient power. All other agencies of man's invention;* the best of them greatly exaggerated as to their influence and effects, in "Annual Reports" and by platform orators at the popular May gatherings of modern days, are at the farthest only auxiliary, and can be nothing more. Some few of them, God may have blessed to some extent; this is not denied; but He hath blessed and continues to bless His own appointed agency far more. Results prove this; and from the very nature and peculiar functions of such agency must be the case. Instituted and ordained by the great Head of the Church Himself; to promulge and perpetuate his religion in the world as holy scripture clearly teaches, it must of necessity be the means best adapted and most likely to advance the enterprize and secure the end; promote and conserve all that is truly reformatory and of virtuous and godly influence; contend successfully in the battle with sin and with the powers of darkness; and diffuse most surely and extensively the glorious gospel of the grace of God, in its illuminating, converting, reforming, purifying energy, throughout the world.

It is our privilege, beloved brethren, "to have part in this ministry;" to share in this divinely appointed instrumentality. Be it our care to form and cherish a right estimate of its nature, purpose, and responsibility; ever "having in remembrance

*Appendix. Note A.

into how high a dignity, and to how weighty an office and charge we are called." Mindful that we have this "treasure in earthen vessels, that the excellency of the power may be of God and not of us;" while we sedulously repress all personal pride and vain glory, and cultivate and cherish humbleness of mind; it becomes us, nevertheless, so to "magnify our office" to ourselves, as to create an influential and abiding motive to discharge it with all diligence and fidelity; to "make full proof of our ministry;" and "by manifestation of the truth" in its integrity and with earnestness in its advocacy and enforcement, "commend ourselves to every man's conscience in the sight of God." Avoiding all extraneous topics, especially such as have a bearing on the political discussions of the day, and the various "*isms*" which agitate the public mind, let our theme be, in itself and its correlatives, only "Jesus Christ and Him crucified," "the way, the truth, and the life." Thus let us dispense the sacred treasure of which we are the commissioned "stewards;" thus "hold forth the word of life." Let the admonition of the inspired apostle to Timothy, his "own son in the gospel," be deeply, constantly, and profitably impressed on our minds, as at once an incentive and guide to our duty; "neglect not the gift that is in thee; stir up the gift of God which is in thee by putting on of my hands; by the laying on of the hands of the presbytery.* Meditate upon

*Appendix. Note B.

these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them; for in doing this, thou shalt save thyself and them that hear thee. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase to more ungodliness. I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

Nor is this all our duty. Far from it. What our blessed Lord said of and to His immediate ministering servants "while he was yet with them," He says of and to us, their official successors. "Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." These significant words express and enforce the necessity and obligtion of a consistent life and conversation in the ministers of Christ; and at the same time contain a warning against indolence and negligence in the discharge of our official functions. Of what use is light if it be hidden, or in any degree obscured? We must let our light shine; and so shine as to attract men to Christ, and lead them to glorify

God in the obedience of faith. We who are commissioned of Christ to teach His holy will to others, must take earnest heed that we do that will ourselves in all things; that our light be a clear, brilliant, and attractive radiance, and not an ignis fatuus, leading astray and misguiding those, whom it is our province and our solemn engagement, to guide in the paths of righteousness, and for whose "souls we watch as those who must give account." While we preach to others, we need to preach to ourselves; — oh how much we need to do so! — reminding ourselves, that to be formally the light of the world is easy, but to be truly so, is not easy, is difficult, is the fruit of faith and prayer and earnest searching of heart; that a life of practical godliness is not only the test of our sincerity, but an indispensable instrument to any hope of success and usefulness; that by this, which springs from pious principle, sanctified affections, and holy desires and purposes, we cause our light to shine so as to attract to the Saviour, and not repel; so as to tell influentially to the conviction, conversion and edification of those to whom we minister, and to the advancement of the holy cause, of which we are the divinely commissioned promoters, defenders and conservators.

Be it our care, then, beloved brethren, to give to the truths we teach, and the grace and salvation we proffer in the name and in behalf of Christ our Lord, the full benefit of a consistent Christian example,

and by "our life and doctrine, set forth His true and lively word, and rightly and duly administer His holy sacraments." Let us commend the gospel we appeal to men to embrace and obey, by showing that we ourselves are obeying it in the integrity of its demands; that it is making us more and more humble, devout, gentle, kind, compassionate, diligent and zealous; more and more God fearing, and less and less man fearing; more and more men of prayer, as well as men of action. If these and kindred fruits of faith and of the Holy Spirit, are manifested in our personal example, who can measure their salutary influence? Who can set a limit to their effect in winning immortal souls to Christ, and in attracting guilty, perishing sinners, to the life-giving, healing and purifying fountain opened in Him for "sin and for uncleanness?" But, how awful will be our condemnation, if any are led astray, or drawn into sinful compliances, or hindered in their approach to Him who is alone able to save, or confirmed in sin, impenitence, and unbelief, by any inconsistencies on our part, any vicious habits, any worldliness and palpable ungodliness, any apathy, indifference and negligence? It is the inner life, in its reflex influence on the outer life, that tells on our ministry. Let, then, the inner life in ourselves, be a permanent object of attention and cultivation; the subject of earnest, fervent, importunate, constant prayer, with corresponding watchfulness.

Let us ever bear in monitory remembrance *what* we are, and *whose* we are; and in the discharge of the work devolved on us, see to it, that our life and doctrine correspond; "giving no offence in anything that the ministry be not blamed;" but in all things endeavoring to approve ourselves to God as His true and faithful agents in proclaiming His grace and truth, and in advancing, building up, and extending His spiritual Kingdom. Then, when our work is done, and we are summoned to give an account of our stewardship, we may indulge the consoling hope of approval and reward from the Chief Shepherd of the Sheep, and of hearing the precious words of welcome to His presence and His glory, "Well done, good and faithful servants, enter ye into the joy of your Lord." Amen.

# APPENDIX.

## NOTE A—Page 22.

*All other Agencies, &c.*—The circulation of the Bible without note or comment is one of these agencies, and prominent in position and influence. Originating in a desire to promote union among Christians of every name in its mode of operation; a union which as yet has never been accomplished; and never can be, except in the unity of the one visible Body of Christ, the Church of His divine institution, recognizing one ministry of His appointment; "one Lord, one faith, one baptism, one God, and Father of all;" and setting out with great pretensions to be liberal, Catholic and unsectarian, it caught the fancy and imagination extensively, from the start, and on this professed basis, has commended itself to a large share of popular favor. The claims made in its behalf as an instrumentality for evangelizing the world are and have ever been extravagant, and unwarranted by actual results. That it has done some good is admitted; but then it must have been alone among those who could read, which a vast majority of those who receive the Bible as a gift or obtain it by purchase, can not. And those who can read it, are for the most part in the condition of the Ethiopian Eunuch, who when asked, "Understandest thou what thou readest?" replied, "How can I except some man should guide me?" This guidance, therefore, is a necessity; and it is met by the agents employed in its circulation, and who for the most part are of one class of religionists; who give their guidance their own denominational hue; and if they are honest in their doctrinal views, are not perhaps to be faulted for thus guiding those whom they address into what they believe to be the truth. But to carry out the professed purpose of this agency, they ought to be silent distributors. In this way, therefore, through these commenting agents, the plausible pretensions of the Bible Society, are manifestly violated, and through the comments given,—and that they are given is notorious—its boasted purpose of circulating the unadulterated word of God, without note or comment, is seriously perverted, and made practically a lie.

The distribution of Religious Tracts, "the Tract Cause" as it is called, is another popular agency, in behalf of which very extravagant claims are put forth, and that to the depreciation of the ministry as the instrumentality for converting the world. It is to be done by the circulation of Tracts say its advocates. They can penetrate where the ministers of the gospel can not go. Yet like the former, it is manifest, they can be useful only to such as can read. And they who can not read; unless a few printed

leaves bearing the impress of the American Tract Society possess some magical power *per se*, need a teacher; which teacher they get in the distributing agent. Professing to inculcate only such doctrines as all evangelical Christians agree upon, excluding all sectarian peculiarities, they teach, to say the least, an eclectic gospel, and present the truth not as it is in Jesus in its entireness, but in vague generalities. Such is the case in profession. While practically, this agency like the former, in perversion of its professed purpose, does, nevertheless, in its mode of operation, through the colporteurs and other agents employed, teach doctrinal and denominational peculiarities; these agents being all, or chiefly of one or two sects, only slightly differing in their notions and usages, and invariably inculcating their own religious views and opinions, and discoursing in the Shibboleth of their sects. It may have done good; it may be doing good; it ought to have done something to repay the immense expenditure annually lavished upon it. But the good it has done, and is doing, is of a very questionable and uncertain character; certainly undeserving of the extravagant laudation commonly bestowed upon it.

Temperance associations, constitute another popular agency; organized and advocated on the utterly false pretence, that the Church and ministry were not only inadequate, but powerless, in arresting the one solitary vice, and promoting the one solitary virtue, which they contemplate. The Church and ministry, therefore, are depreciated as insufficient, and by many repudiated and denounced; and all virtue and all piety made to consist, not in temperance, which implies the moderate use, but in total abstinence from all intoxicating liquors, extending to wine in the participation of the Lord's Supper. A pledge of total abstinence is regarded as more efficient in restraining men from intemperance, than the vows and promises of baptism; and reformed drunkards, fresh from their debauch, better lecturers on morals than God's appointed ministers; and the pulpit a proper place for the relation of their drunken experience.

Of late, moreover, another agency has sprung up and been initiated in some of our large cities, and particularly in the West; a new order of spiritual Knight Errants, composed chiefly of young men, though aided and abetted by older but not wiser men. With no qualifications save fluency of speech, inordinate self-conceit and indomitable spiritual pride, they not only ignore the ministry, but boldly decry it as inefficient; and thrusting themselves forward in their unauthorized ministrations, harangue in the public places of the city, traverse the country, preaching, exhorting and exercising their gifts, leading at "business men's prayer meetings," so called, and other similar gatherings. Merchants leaving their counting houses, and sometimes grave and learned Judges forsaking their seats on the bench, are found actively engaged as leaders in this crusade, aiding and abetting this novel agency purely of man's invention, conducting this "Flying Artillery," as it is sometimes called, in its perambulations; holding meetings for preaching and praying independent of and in opposition to the ministry, and denouncing all who hesitate to admit their preten-

sions and refuse to unite with them, as unconverted and ungodly, and in certain peril of damnation. Suppose a minister should enter the counting house of a merchant, with other ministers, and say—"We know more about your business than you do, and can conduct it with more efficiency; go home, and leave your mercantile transactions to us." Or, suppose the same to approach a Judge on the bench and say—"We understand the law and its administration far better than you do. Retire and make way for us; or remain and see how much better we can administer the law and dispense justice, than you." What in either case would be the answer? Yet the assumption and presumption are the same, and the parallel strictly just; except that ministers might with far greater propriety and more abundant reason, rebuke the interference, and bid the offender mind his own business.

Nothing in the preceding remarks, however, is intended to disparage true lay co-operation, particularly in the parochial work. In its genuineness its advantages are manifest, in strengthening the hands of the pastor and aiding him in his arduous work. If there was any doubt in this respect, it must be removed by the practical example of lay co-operation, and its telling results, in a recent instance near Philadelphia, in the parish of St. Marks Church, Frankfort. It is to be hoped that example will be extensively followed, modified perhaps to suit different circumstances, but in the main carried out. The clergy in this diocese will find such an organization a valuable auxiliary in their parochial labors, and it is earnestly commended to their attention.

## NOTE B—Page 23.

*With the laying on of the hands, &c.*—The gift and authority of the ministry was communicated to Timothy and was *in* him *by* the laying on of the hands of St. Paul, *with* the laying on of the hands of the presbytery. This is the usage of our branch of the Church as also of other reformed branches of the Church, in the ordination of Priests, derived it may be supposed from this example. The Bishop in the ordination of Deacons lays on hands alone. In the ordination of Priests he is assisted by one or more Presbyters. He by the laying on of his hands conveys the ministerial gift and commission; they lay on hands together with him, not as conveying any authority, but to signify their assent and consent to the ordination.

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